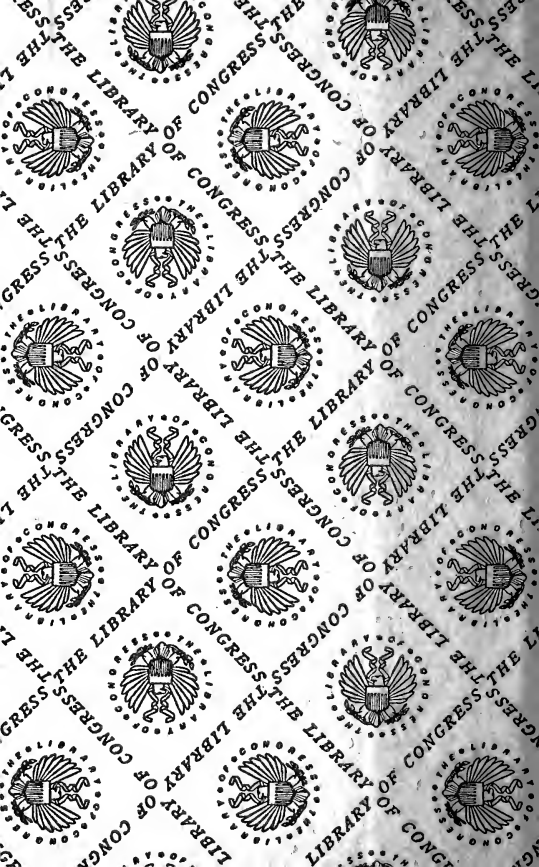
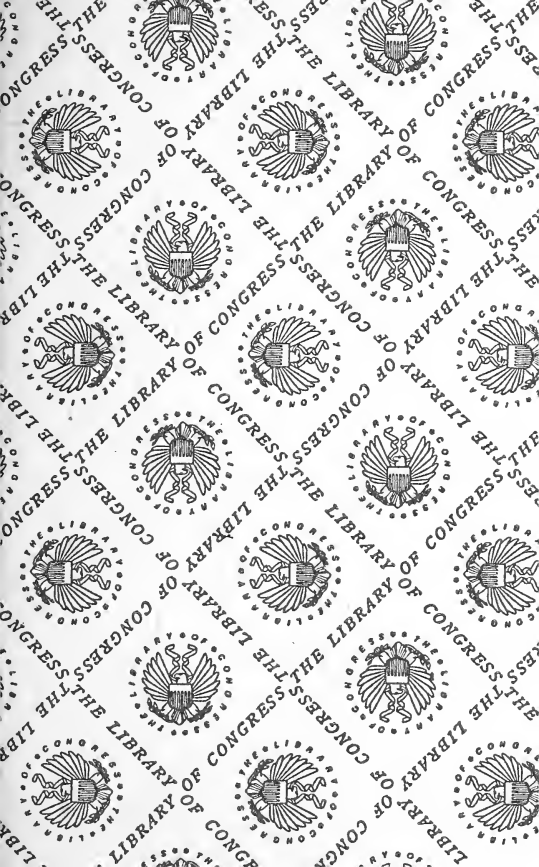


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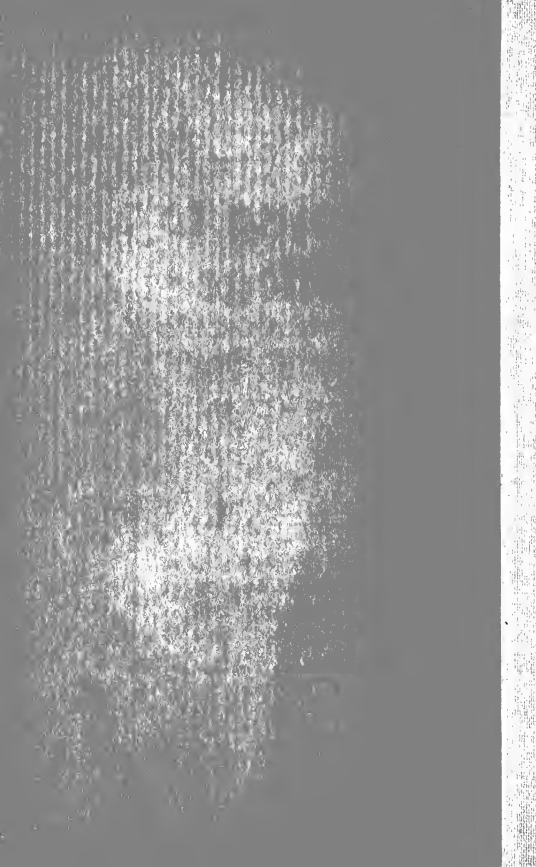


Going to College

BY
WAITMAN BARBE, A.M., M.S.

ASSISTANT TO THE PRESIDENT
OF WEST VIRGINIA UNIVERSITY

With the Opinions of
Fifty Leading College
Presidents and
Educators



GOING TO COLLEGE

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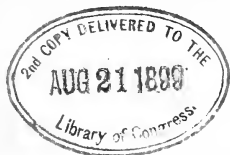
WAITMAN BARBE, A. M., M. S.

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WEST VIRGINIA UNIVERSITY



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1898.



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PREFATORY NOTE.



IN presenting the reasons why young men and young women should go to college, two things are taken for granted.

FIRST—That the college is a good one, with thorough courses of study and no “short cuts;” that it is well equipped with library and laboratories, and that the instructors are specialists in their respective fields.

SECOND—That the student has fair ability, and goes to college with serious purpose.

W. B.

WEST VIRGINIA UNIVERSITY,
MAY 1, 1899.

CHAPTERS.



- I. FROM A PRACTICAL STANDPOINT.
- II. BETTER REASONS.
- III. OPINIONS OF THE GREAT EDUCATORS.
- IV. CONCLUSION OF THE WHOLE MATTER.



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I.

FROM A PRACTICAL STANDPOINT.

THE most important subject that can possibly engage the attention of young men and young women is the question of their education. A seeming exception is the subject the preachers tell us about every Sunday in the churches; but the two are so closely related that no philosopher can tell where the one ends and the other begins. The purpose of each is the same—that men and women “might have life, and that they might have it more abundantly.” When Aristotle was asked in what way the educated differ from the uneducated, he replied: “As the living differ from the dead.”

This supreme place for education is based upon the conception of the infinite worth of the human personality—that great humanitarian ideal, which, as Professor Williams

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says, was first enunciated by Christ, but which was wholly lost from view for more than ten centuries; for this doctrine of the infinite and eternal worth of the individual has as its natural correlative the need of the highest and most careful education of the individual.

Upon this great principle higher education is building its work more and more. At first the American college was ecclesiastical, and young men went to college to study church creeds. Here and there may still be found men and women whose love of creed is stronger than their love of humanity or of heaven; but they have the spirit of that old time when it was believed that there was a "Presbyterian calculus, or a Congregational Demosthenes, or a Baptist interpretation of Horace, or a Methodist astronomy." With the coming of the French influence at the close of the Revolution the American college became civil and political. To-day it has passed to a broader and higher plane, and has for its object the preparation of men and women for "complete living."

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My purpose in this little book is to point out the reasons why young men and young women should go to college; and I shall give not only the reasons which have occurred to me, but shall add to them those of the most eminent educators in this country.

It is important to observe in the beginning that the testimony of witnesses is all on one side. I suppose there never lived a man or woman who regretted having taken a college course, no matter how great the sacrifice. We may regret almost any other step in life, but I believe it is safe to say that there is not a college graduate in the world to-day, who went to college with serious and honest purpose, who will not say it was time, money, and labor well spent. On the other hand, thousands and thousands of people regret the fact that they did not take advantage of their educational opportunities, or that they did not create opportunities if none appeared. The witnesses are all of one mind, and the case is proved in court. Please observe that the testimony is from those who know most

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about it. It seems to me that very few propositions can be proved so conclusively. In taking this evidence it is not fair to listen to those who have been sifted through and have fallen out at the bottom of the college without graduation, but only to those who have come out at the top.

Chauncey M. Depew in a recent address said: "It has been my fortune for twenty-five years, as attorney, as counsel, as business associate in many enterprises, to become intimately acquainted with hundreds of men who, without any equipment of education, have accumulated millions of dollars. I never met with any one of them whose regret was not profound and deep that he had not an education. I never met one of them who did not lament either the neglect of his parents or his own poor opportunities that failed to give him the equipment. I never met one of them who did not feel in the presence of cultured people a certain sense of mortification which no money paid for. I never met one of them who was not prepared to sacrifice his whole fortune that his boy should never feel that mortification."

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In order to present the question from another point of view, I want to make a bargain with the young men and young women who read this. I want to buy everything you know. I want to buy everything you have ever learned in school, even your ability to read and write, and it is to be stipulated that under no circumstances can you ever get any of these things back. I want to sweep out of your lives forever all of the knowledge and culture and sweetness and fairness which have come into them through this process which we call education. What will you take for what you already know? Would you sell it for all of the wealth of the richest man in the State? "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." And do you not prize and appreciate it more than you did when you were in the lower grades of the public school? Even so when you go to college your appreciation will grow stronger and stronger. I once heard a young man in the freshman class say that he would rather lose his good right arm than the result of

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his year's work in college. If education is something you would not sell for any amount of gold, is not a higher and broader education worth working for?

| As a simple business *bargain*, it pays to go to college. Because of State and national aid or private endowments, the student receives instruction and the use of laboratories and libraries at a small fraction of their cost. At the State universities, where tuition is free, students receive for almost nothing the rich gifts which have cost hundreds of thousands of dollars. I know of no better business bargain which the keen American youth could make than this. Never again in his life will the odds be so greatly in his favor. It is the only place he will ever find where something really valuable can be had for nothing. Even at the universities charging the highest tuition the student pays but a small fraction of the cost of his education. In some cases millions of dollars' worth of equipment and brains are at his service for a small fee.

✓ It also pays from the bread-and-butter standpoint. Carefully compiled statistics

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show that college-bred men and women earn upon an average three hundred per cent more than those who do not have a college education. In the educational section at the World's Fair was a diagram graphically illustrating this important fact.

The following demonstration of the money value of an education has been published in various journals:

It is fair to assume that uneducated labor does not earn, upon the average, more than \$1.50 a day. It is also fair to assume that thoroughly educated men earn, upon the average, \$1,000 per year. Then the demonstration is as follows:

\$1.50, the value of a day of uneducated labor.

$\$1.50 \times 300 \text{ days} = \450 , value of a year of uneducated labor.

$\$450 \times 40 \text{ years} = \$18,000$, value of a life of uneducated labor.

$\$1,000 \times 40 \text{ years} = \$40,000$, value of a life of educated labor.

$\$40,000 - \$18,000 = \$22,000$, value of an education.

The last census shows that as a rule the earning power of the industrial classes rises as the percentage of illiteracy falls—a con-

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clusion reached, after a full investigation, more than half a century ago by Horace Mann. As Superintendent Nathan C. Schaeffer says: "Give a youth the advantages of a good high-school training, and you have immensely multiplied his chances of success. Give him the benefit of a thorough college training, and you have given him the weapons which, if rightly used, will ensure a victory in fighting life's battles."

H. E. Kratz, now superintendent of schools at Sioux City, Iowa, recently made some investigations in South Dakota as to the practical value of education, and came to the conclusion that even in the stirring West the college-bred man has multiplied his chances of success fifty times, and that even in business pursuits a college training multiplies his chances of success about twenty-five times.

The per cent of college men who go into business increases every year, and that the higher education is a good training for a business career is admitted. One-third of the graduates of Harvard enter business.

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The college man is trained to the habit of sustained application and systematic work. He "knows how to work patiently and hard, and how to wrestle with new questions, how to keep at a thing until he masters it; and this is the very essence of the habit of business." Or, as Professor Judson says further, "He has ready command of the tool which every business man must use—his head. Higher education supplies both knowledge and power, and of these, power is the more important. A business man's resources cannot all be deposited in the bank. They include three separate things—what he has, what he is in himself, and the good opinion of his fellow-men. Without any one of these three a man is handicapped, and he can hardly get the first and third unless he has in himself the four prime qualities of industry, intelligence, acuteness, and reliability."

In an address made at the dedication of the new high-school building at New Britain, Conn., Dr. A. E. Winship, editor of the *Journal of Education*, told the following:

"I was the means of getting a Harvard

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graduate into one of the largest publishing houses of Boston, and he had but \$3.00 a week, and began behind every other boy, sweeping out the dirtiest rooms, but in a month he was no longer a boy, but was 'on the stock.' In two months more he was a salesman, having jumped all those who worked for weekly wages, and found himself on a salary. Not one of the boys and men whom he passed in his rapid flight was jealous of his promotion, for he was one with them when he staid with them; he simply distanced them all, and they saw it sooner than he. They knew that his training left them no chance in the race for promotion.

"In another large house two young men began on the same low level, one a Yale graduate, the other a mighty bright boy from a New Hampshire farm, the genius of his native town. The latter was unquestionably the brighter boy, and he was well read, a self-trained scholar. The first promotion and the second came to the bright country youth. Then the college-trained man came up with him, passed him, dis-

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tanced him, because he had vastly greater resources."

In drawing his conclusions Mr. Winship said:

"Let it not be inferred that the high school or college training can take the place of talent or industry. No school makes brains. Brains without training is better than training without brains; but every man in this age will make vastly better use of his talent if he be trained."

The *Cosmopolitan Magazine*, a year or two ago, published the opinions of several successful business men and politicians of New York on the practical value of college training. I shall quote some representative answers. Ex-Mayor Strong said that if he had to choose between two applicants for a position, the one a college-bred man, the other a smart young fellow with only a common-school education, he would engage the college graduate, if he displayed an equal capacity for work. Ex-Governor Roswell P. Flower said that he considered a college education the greatest boon that can fall to the lot of a boy endowed with a clever and

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active mind and a wholesome thirst for knowledge, adding: "I never felt the lack of a college education until I entered politics. I was then forty-five years old, and my endeavors to master the various subjects that came before me in the House or in the committee rooms of Congress were sadly hampered by my want of fundamental knowledge." Mr. Seligman, a Wall Street magnate, said: "In my business I prefer men who have received a college education. In every walk of life the necessity of higher education is becoming more and more apparent all the time." Chauncey M. Depew's opinion was this: "American independence and the founding of our nation upon constitutional lines, embodying the experience and the lessons of the ages, was the work of the graduates of the colonial colleges. Harvard, Yale, Princeton, Columbia, and William and Mary were the architects of the Declaration of Independence, of the Constitution of the United States, and of the incomparable system of executive, legislative, and judicial independence and interdependence which have survived so

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successfully a century of extraordinary trial and unprecedented development. Samuel Adams, in his commencement thesis at Harvard, struck the keynote of colonial resistance. John Morin Scott brought from Yale to New York the lessons which prepared that rich and prosperous colony for the sacrifices of the Rebellion. Alexander Hamilton, a student of Columbia, though only seventeen years of age, educated the popular mind to the necessity of the struggle; while the pen of Jefferson, of William and Mary College, wrote that immortal document which lives and will live forever as the most complete charter of liberty. 'The best proof of a college education in all the pursuits of life is to be found in the eminent success of those who have enjoyed it, in the higher walks of the professions, of statesmanship, of business.'

President Thwing says of the college course as a business training: "The simple truth is that the college man entering business does not spend so long a time learning the elements of his calling as the boy whose formal education ceased at fifteen. The

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following concrete assumption does not put the question in a form too strong: Two boys are each of the age of eighteen; their abilities are equal; their training has been identical; both propose to become merchants or manufacturers. On leaving the high school, John enters business; on leaving the high school, Edgar enters college. Four years pass; John has become the master of many details and of the chief principles of his work. In these same four years Edgar has secured his college education. Each has become of the age of twenty-two. The day following commencement Edgar puts on his overalls and begins where John began four years before. In six months Edgar will have come to know the business as well as John has learned it in the first year; in the first year Edgar will have come to know the business as well as John had learned it in the first two and a half years; in the first two years Edgar will have learned more than John had learned in the first five years; in his first four Edgar will have caught up in knowledge and efficiency with John, knowledge

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and efficiency which John secured in his eight years, and from this time Edgar will go ahead of John with a swiftness increasing with each succeeding year. In hundreds of factories and shops and stores this assumption is proved to be the absolute truth. And the reason of it is clear enough; the college man has been taught to see, to think, to judge. It is the question of the trained athlete against untrained strength, of the disciplined soldier against raw bravery."

In a group of sixty-five graduates in New York can be found eighteen bankers, fifteen leading railroad managers, ten manufacturers, ten merchants, seven presidents of chief insurance companies, and five conspicuous publishers. Mr. Chauncey M. Depew, the President of the New York Central Railroad, is reported to have said that hundreds of college men have begun at the bottom in railroad work and have soon distanced the uneducated boy and man. Again, quoting the manager of a great insurance company: "A boy can learn to measure tape or retail groceries

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without a college education, but for the management of men and the control of large enterprises, the more complete and thorough his training, the more likely he is to be successful."

Another practical advantage of college life to the man of affairs should not be forgotten. During these four years he will become personally acquainted with hundreds of young men and young women who will become leaders in their communities, and their acquaintance and friendship will be of inestimable value to him throughout his life. College friendships are never forgotten, and the "boys" stand by one another through good and evil report. Hundreds of men have been placed in political office, in good business positions, in influential pulpits, in high educational places by their college friends. But this is the purely selfish and utilitarian side. These college friendships ask not for reward or service, though they are willing to give them. "I have forgotten my chemistry," says Alice Freeman Palmer in an address which every girl should read, "and my classical phi-

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lology cannot bear examination; but all round the world there are men and women at work, my intimates of college days, who have made the wide earth a friendly place to me. Of every creed, of every party, in far-away places and in near, the thought of them makes me more courageous in duty and more faithful to opportunity, though for many years we may not have had time to write each other a letter."

C. W. Bardeen, the editor and publisher of educational literature, in an address on "Teaching as a Business," says that schools that pay good wages want college graduates, and though in New York graduates of the classical course in the normal schools begin, as teachers, on a level with collegians, they do not rise so fast and their limit is much lower. Some good places are filled by men without college training, "but" says Mr. Bardeen, "there is no such man who does not regret that he is not a graduate. He knows that his home-made armor has cost him dear, and that with all his labor it has fissures here and there that gape open at unhappy crises. If he had not the discrim-

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ination to recognize this, he would not have the discrimination to hold his place; and he is always the first to urge upon young men the commercial value of a broad and thorough education. Within a few years the college graduate has become an important factor in the selection of women teachers. They seem likely to assume virtual control of the best positions. The demonstration is even more positive than in the case of men, that mental discipline is worth paying for; and if it is obtained without sacrifice of health, it affords a capital likely to pay a liberal dividend."

✕ College men have the best prospect of rising to eminence and distinction. President Bashford says:

"It is estimated that one person in fifteen hundred in the United States is a college graduate. Yet over fifty per cent of the leading representatives of our Government—congressmen, senators, supremecourt judges, and presidents are drawn from this mere handful of our citizens. If we turn to the professions, the facts are still more striking. More than seventy per cent of the leading

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clergymen, lawyers, physicians, and authors are college graduates."

An editorial in *The Nation* calls attention to the large per cent of college graduates among the fifty-three Massachusetts "Immortals" whose names appear on the drum of the dome of the new House of Representatives in Boston. Forty of the fifty-three men representing the highest attainments in the civic life, the literature, art, and science of Massachusetts since the coming of the Pilgrims were college men. Among them are such luminous names as Morse, Bancroft, Prescott, Motley, Parkman, Emerson, Holmes, Lowell, Longfellow, Hawthorne, Bryant, Channing, Phillips Brooks, Jonathan Edwards, Choate, Webster, John Adams, John Q. Adams, Sumner, Story, Wendell Phillips, Agassiz, and Horace Mann.

In this connection I shall quote freely from the interesting facts gathered by Dr. Thwing. He made an examination of the fifteen thousand sketches of the eminent Americans in "Appleton's Cyclopædia of American Biography," to ascertain how many of these

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persons are college graduates, and how many are not. Of the 15,000 persons, 5,326 are college men. The whole number of graduates of American colleges from the beginning to the present time does not exceed 200,000. The number is nearer 150,000. Therefore, at least one in every forty has risen to distinction. Dr. Thwing assumes that at least a hundred millions of people who have lived and died in this country have not had a college training. Yet out of these hundred millions only ten thousand have risen to distinction—only one out of every ten thousand. But of the college men, one in every forty has attained such recognition. Into one group gather together ten thousand children and send no one to college: one person out of that great gathering will attain a certain fame. Into another group gather forty college men on the day of their graduation, and, out of these forty, one will attain eminence. The proportion in favor of the college man is two hundred and fifty to one. Every Chief Justice of the United States, with one exception, has been a college graduate, and

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that one, John Marshall, was a student at William and Mary College when the outbreak of the Revolution took him from his college studies. More than two-thirds of the judges of the Supreme Court have been college graduates. Every member of the present Supreme Court has received a higher education. Of the men who have been influential in the affairs of Rhode Island in the last century and a half, only three can be mentioned who have not been graduates of Brown University, and these three were connected with the University in such a way as to feel its influence. Of the thirty-two speakers of the National House of Representatives, sixteen have been college trained. Twelve of the twenty-four Presidents have been college graduates and some of the others have attended college. Of the thirty-six Secretaries of State, twenty-eight were college bred. Our greatest poets, historians, philosophers, and theologians represent, with hardly an exception, a college training. Of the twenty-three most eminent English authors of the present generation, all but two have been trained

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at the universities. The seven colleges which were founded before 1770 in this country have, since the organization of our government, contributed more than two thousand of their graduates to the highest possible judicial and political offices. These seven colleges have helped to train no less than nine of our presidents and eleven vice-presidents; more than eighty cabinet officers, and a hundred United States ministers to foreign countries; two hundred United States Senators; more than seven hundred members of Congress; four Chief Justices of the United States; at least eighteen associate justices; eleven United States Circuit Judges; about a hundred district and other United States judges; about six hundred judges of the higher State courts; and at least one hundred and fifty governors of States. All this the "output" of seven colleges, to say nothing of the hundreds of graduates who have risen to distinction in business, the professions, authorship, the army, the navy, etc. Dr. Thwing has rendered a valuable service in collecting these significant facts, and I commend them

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to the careful consideration of ambitious young men.

Professor John Carleton Jones has made some investigations in this same field and publishes the result in *The Forum*. The facts set forth in his paper are thus summarized by him:

1st. The one per cent of college graduates in our male population of graduate age is furnishing 36 per cent of the members of Congress, and has supplied 55 per cent of the Presidents, 54.16 per cent of the Vice-Presidents, nearly 55 per cent of all the Cabinet officers, nearly 69 per cent of the Justices of the Supreme Court, and 85.7 per cent of the Chief Justices.

2d. The proportion of graduates increases in direct ratio to the importance of the office, if we consider elective and appointive offices separately. In the latter class the order of the officers, arranging according to percentage of graduates, is as follows: Chief Justices of the Supreme Court, Justices, Attorneys General, Secretaries of State, and other Cabinet officers where the margin of difference is quite small.

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3d. More college graduates than formerly are being chosen to the Presidency, to the House of Representatives, to the most important positions in the Cabinet, and to the Supreme Bench.

Concerning the influence of college graduates on our early political development, he discovers that the author of the Declaration of Independence was a college graduate; that its ablest defender was a college graduate; that of the sixty-five men who signed it, twenty were college graduates, and ten others had classical training; that two of the three men who led to the assembling of the Constitutional Convention were also college graduates; that the authors of three of the four plans submitted to the Convention were college graduates; and that the man who won the name "Father of the Constitution" was also a graduate. Twenty-three of the fifty-four men composing the Convention were graduates; and the three men who contributed most toward its adoption by the States were also college graduates.

In England practically all of the high

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places are filled by university-trained men, and in the United States this condition will prevail more and more as we grow in education and culture.

When we speak of taking a college course, we usually mean the course leading to A. B., B. S., Ph. B., or B. L., but "going to college," or "going to the university," to-day very often means that the student is studying electrical, mining, civil, or mechanical engineering, or law, or agriculture, or music, or painting. Most of these courses are eminently direct and "practical," leading to results which can be seen almost at once. Six young men were graduated last year in the civil engineering department of a university with which I am intimately acquainted, and good positions were waiting for five of them the day of their graduation. It is the proud boast of that department of this institution that every one of its graduates has a desirable place. Thoroughly trained and competent engineers, lawyers, agriculturists, physicians, musicians, artists, are always in demand. I say "thoroughly trained and

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competent." It would be interesting and profitable to compare the incomes of engineers, for example, with the incomes of young men of equal ability who have not gone to college. I have taken at random the names of sixteen young men from four different colleges who have graduated in civil, mining, or mechanical engineering, and find that within three years after graduation their average salaries were about \$1,500. I have also ascertained that thirteen of these sixteen were farmers' sons. Would these young men have earned an average of \$1,500 a year on the farm if they had never gone to college? And all of them have prospects of rising higher within a few years.

II.

BETTER REASONS.

BUT the reasons for going to college so far given are not the most important. They are only secondary. There are considerations of more moment than those of wealth or place or distinction. I believe that most people hold a false notion of the influence of money. It is not now true, it never was true, and it never can be true, in any enlightened community, that we respect and esteem people according to the amount of money they possess. It is a most perniciously false idea. We all know that down in the bottom of our hearts we esteem people for what we believe them to be, and not for what we believe them to have in bank. Culture and character are always and everywhere, among intelligent people, more respected than cash. Money may be able to overturn the chairs of state, but it cannot win a single heart. And it is with culture and character and knowledge

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and the high essences of life that the college has to do rather than with the market place or the political race-course. "The purpose of education is not to make a living but to make a life."

The old Greek poet Meander stated it, and St. Paul repeated it, that evil communications corrupt good manners. The company one keeps makes or unmakes him; and this is as true of the mind as it is of morals and manners. Under no other conditions in the world is the mind of the young man or young woman likely to be in such good company as when among the high and ennobling thoughts that crowd a college course. Day by day, year in and year out, he keeps company with the eternal verities. Truth that was old when Plato declared it, is his companion, and the thoughts that have preserved the world sweet and fair are his to have and to hold forever if he will. Kingdoms come and go, but the principles of mathematics abide. Political parties fight out their little battles and are forgotten; but the song that Homer sang, or the law that binds atoms together, or the story of the birth of a

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mountain, will remain fresh and true for all time to inspire and strengthen and purify the minds that are open to receive. "To turn from the petty troubles of the day to the thoughts of the masters, is to go from the noise of the street through the door of a cathedral."

Thus it comes about that the educated man or woman gets more out of life, is happier, than the uneducated; for we get out of life exactly what we put into it, no more and no less. If the American youth could be made to understand that education means a larger and happier life, so many of them would not be sitting on store-boxes all the day long and carousing at night with drunken companions. They think that they are enjoying life, just as the horse-fiddle or the tin-horn thinks it makes as good music as the great organ or the Stradivarius violin. They cannot comprehend the difference between the supposed pleasures of the coarse and ignorant, and the almost divine happiness that may come to the thoroughly educated and devoted spirit in the search and comprehension of

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the truths that seem to fall as gifts of gold from Him who holds the world in the hollow of His hand. "I wonder what some people want with eternity when they do not know what to do with a half-hour here," said Emerson.

I think I have observed that old men and old women of meager education, or no education, constantly lament the departure of the days of their youth. They have laid up no stock in store for old age when the delights of youth can no longer be theirs. And I think I have observed that educated men and women in their old age continue to feed upon the rich stores of knowledge which they have collected and to tread the fair lanes of Athena which bloom for them in old age as in the spring of their lives. For education yields its delights without distinction to tottering age and buoyant youth.

The higher education not only furnishes a constantly increasing store of happiness for age, but the years spent in college are just so many years added directly to the period of youth. This brings me to that profound

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interpretation of the meaning of education given to it by John Fiske and Nicholas Murray Butler, which is indeed one of the most important generalizations of modern science. The child receives in a few years his physical inheritance, but he must spend years in gaining his human inheritance and in adjusting himself to his spiritual and intellectual environment. Let me quote Dr. Butler: "No animal that has not a period of infancy needs to be educated. Every animal that has a period of infancy can and must be educated. The longer the period of infancy, the more education is possible for it; and as our civilization has become more complex, as its products have become more numerous, richer, deeper, and more far-reaching the longer we have extended that period of tutelage, until now, while the physiological period of adolescence is reached in perhaps fourteen or fifteen years, the educational period of dependence is almost twice as long. That is to say, the length of time that it takes for the human child in this generation so to adapt himself to his surroundings as to be

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able to succeed in them, to conquer them, and to make them his own is almost if not quite thirty years." He who stops school at eighteen has only begun to adjust himself to his spiritual and intellectual environment; he has only begun to come into his marvelous inheritance. But if he goes to college these college years will be added directly to the years of his youth. Education is then well defined as "a gradual adjustment to the spiritual possessions of the race;" it is a prolongation of the period of youth; it is "the vestibule of the highest and the richest type of living."

And what are these intellectual possessions which are the rightful inheritance of every young man and young woman? Dr. Butler says that they are five-fold. The youth is entitled to his scientific inheritance, to his literary inheritance, to his esthetic inheritance, to his institutional inheritance, and to his religious inheritance. He has the same right to these possessions as he has to his physical inheritance, and unless he demands them, toils for them, and wins them, he is deprived of by far the

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nobler part of his birthright. He is entitled to know nature and to know how it is that the heavens declare the glory of God; he is entitled to the resources of modern science and to the facts acquired by modern research. This is his scientific inheritance. He is entitled to know the great thoughts of the world's great souls which have been preserved for him in literature; these great creations are in the world, and he is entitled to know what they are, and to be inspired by their possession. This is his literary inheritance. He is entitled to be taught to understand and appreciate the beautiful, the picturesque, and the sublime. This is his esthetic inheritance. He is entitled to know the history and development of the theories of government and society and human organization—why and how one form is good and another is bad. This is his institutional inheritance. He is entitled to know the influence of religion in shaping all civilizations, and especially our contemporary civilization. This is his religious inheritance. These comprise his five-fold intellectual or spiritual inheritance

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—will he sell them for a mess of pottage, or will he toil for them as men toil for the treasures of earth, and thereby prolong the period of his youth, and in their getting, get life more abundantly?

Akin to this great thought is another. As uneducated men and women we live our little, narrow lives; and only as educated beings do we enter into the life and experience of the entire human race. That great educational philosopher, Dr. William T. Harris, has made this thought peculiarly his own, and he develops it thus:

“The uneducated consciousness of the mere animal does not enable him to take up the experience of his fellow-animals and appropriate its lessons in the form of moral and scientific ideas. Only to a small extent does he avail himself of the lives of others. Only the species live on while the individual metamorphosis of life and death takes place. But the animal capable of education can go beyond his individual experience and avail himself of the lives of all. For the educated there is vicarious experience. He may live over in himself the

lives of all others as well as his own life. In fact, each lives for all and all live for each on the plane of educated being. On this plane the individual may be said to ascend into the species, and we can no longer say of him what we may say of the mere animal—the species lives and the individual dies. For individual immortality belongs to the being that can think ideas; because ideas embody the life experience of the race and make possible the vicarious life of each in all. The religious mystery of vicarious atonement is, we may see, adumbrated in this deep fact of our spiritual existence. The mistakes and errors of each and every man, as well as his achievements and successes, all go into the common fund of experience of the race, and are converted into ideas that govern our lives through education. The human race lives and dies for the individual man. All the observations of the facts of the universe, all thinking into the causes of those facts by this process, is rendered available for each man. He may reenforce his feeble individual might by the aggregate feel-

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ing and seeing and thinking of all men now living and of all that have lived."

These two thoughts—our intellectual inheritance, and our participating, as educated men and women, in the life and experience of the race—seem to me to be the profoundest generalizations in modern educational philosophy. They should make every earnest young man or young woman stand uncovered with unutterable awe in the presence of his responsibilities and his opportunities.

A young man once asked the President of Oberlin College if he could not take a shorter course. "Oh, yes," said the President, "but that depends on what you intend to make of yourself. When God wants to make an oak he takes a hundred years, but when He wants a squash he takes only six months."

What we are in life depends almost wholly upon our ideals—whether we want to be an oak or a squash. The college gives to most students new and nobler ideals. Many young men and young women come from homes in which mercenary or social ideals

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rule — homes in which the dollar or the new bonnet outweighs the holiest and highest human aspirations. The college gives to all such a new standard of values.

Thus it comes about that the beginning of college life is the young man's renaissance. He will discover new worlds, and his horizon will be enlarged. Every college man can recall how his being expanded as the great secrets of science, and literature, and history were revealed to him. It was the period of his intellectual "new birth." "From being a little man in a little world with little to know, there suddenly dawned upon him the possibility of becoming a great factor in a great world, with more to know than one head could contain." There is no truer maxim than that of Diesterweg, that "Education is liberation."

Again, every student of history knows the truth of Benjamin Kidd's statement that "the arrival of democracy is the fact of our time which overshadows all other facts." During the past twelve months it has reached another stadium on its conquering way. Now the most perfect democracy in

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the world is the college. Here as nowhere else brains, character, and application are the only qualities that count. The son of the United States Senator and the lad from the mountains sit side by side, and the latter is even more likely than the former to win the prizes and distinctions. Nobody cares who his grandfather was, nor how much his father is worth, but the questions are, What does he know? and, What can he do? "Brain is the only symbol of aristocracy and the examination room the only field of honor." The poor girl and the rich become friends for life, "for it is only when the rich and poor sit down together that either can understand how the Lord is the Maker of them all." And neither rich nor poor ever learned a more wholesome lesson. The girl whose mother is empress in her social kingdom needs to learn that these things do not count in college, and the girl who teaches a country school to earn her way up to college needs to learn that she may become a queen indeed in the kingdom of culture.

Open-minded college students also learn

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by their association with young men and young women of other creeds and other parties, valuable lessons in religious and political toleration. John is a Baptist and a Democrat; his room-mate, Charles, is a Presbyterian and a Republican. Each will learn to respect the opinions and religious inheritances of the other. Mary, who has learned at home that only Methodists can hope to be saved, has as her chum Margaret, an Episcopalian, and the association is good for each of them. Local prejudice is destroyed and individual tolerance takes its place.

For this and many other reasons, college life is likely to take the self-conceit out of a man. It discourages, sometimes rudely, the desire to make one's self conspicuous. Pedantic little men boast of their No. 1 teacher's certificates, and delight in asking hard questions in mathematics, grammar, or history, in order to parade their little learning, but the truly educated man knows that these things are not the test. "The high-school graduate shrinks more from putting on the overalls of apprenticeship than the bachelor of arts."

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President Jordan tells us that the college intensifies the individuality of a man; "it takes his best abilities and raises them to the second, or third, or tenth power, as we say in algebra." This is especially true, I think, in the modern elective system by which one has an opportunity to pursue the line of work to which his natural powers and tastes lead him. For Dr. Jordan wisely says that the world turns aside to let any man pass who knows whither he is going. And he quotes the old traveler, Rafinesque, who says that when he was a boy he read the voyages of Captain Cooke, and Pallas, and LeVaillant, and his soul was fired with the desire to be a great traveler like them. "And so I became such," he adds tersely. Any young man with good health and good brain can accomplish almost any one thing which he determines to do. "Let him but say the word, and never unsay it!"

The best place in the world to learn to say that word is among enthusiastic young men and young women. Ambition and enthusiasm are the levers that overturn the world. It is a good thing, as Thoreau

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says, for the youth to get together his material to build a bridge to the moon or a palace or a temple on the earth. It may, indeed, turn out to be only a woodshed, but, again quoting Dr. Jordan, "I know many a man who in early life planned only to build a woodshed, but who found later that he had the strength to build a temple, if he only had the materials."

Another advantage of college life which I desire to present as forcibly as I know how is this, that young men are in better company morally in college than out of college. Some young men in every college are wild and some are even vicious, but, with President Thwing, "I do believe, and believe upon evidence, that the morals of the American college student are cleaner than the morals of the young man in the office or behind the counter or in the shop. His life and associations belong to the realm of the intellect, not the realm of the appetite." Judging from the students in the university with which I am best acquainted, I do not hesitate to say that no equal number of young men in business life, or "run-

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ning at large," can present as high moral average. And "the college presents a condition safer, far safer, for the holding and developing of a Christian faith than the office, the shop, the factory, the board of trade. Intelligence is more pious than ignorance, and the college is the place of intelligence. Associations are more pure in the college than in any place where men most do congregate."

President Bradley, of Illinois College, says: "Tested by any method, the average young man or woman in college is better and safer than the average young man or woman out of college. From the day she receives them, shy and home-sick boys and girls, till she sends them forth liberally educated men and women, the college exerts a beneficent influence upon her students. Every one who is familiar with student life in the better class of American colleges will, without hesitation, affirm that higher standards and ideals prevail in them than are found in almost any other communities, and that these ideals are improved and more and more fully realized as students advance

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from class to class. Every good college succeeds in arousing new intellectual life, new interest, new convictions of right, new loyalty to the truth, among her students from year to year. The highest class will often present a marked contrast to the lowest class in these respects."

President Eliot, of Harvard, says: "Let no one imagine that a young man is in peculiar moral danger at an active and interesting university. Far from it. Such a university is the safest place in the world for young men who have anything in them—far safer than counting-room, shop, factory, farm, barrack, forecastle, or ranch. The student lives in a bracing atmosphere; books engage him; good companionships invite him; good occupations defend him; helpful friends surround him; pure ideals are held up before him; ambition spurs him; honor beckons him."

It is unfortunate that the public judges the whole student body, sometimes, by what Chancellor Holland calls the "vealy" conduct of a few rowdies and imbeciles. Moreover, the college is not intended as a sub-

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stitute for the reformatory, or an asylum for the feeble-minded.

And so the association with fellow-students is one of the greatest benefits of college life. Edward Everett Hale even gives to it the highest place, when he says that "the good of a college is not in the things which it teaches. The good of a college is to be had from the fellows who are there and your associations with them. I do not believe that any life outside of a college has been found that will in general do so much for a man in helping him for this business of living. I could get more information out of 'Chambers' Encyclopædia,' which you can buy for ten dollars, than any man will acquire as facts, by spending four years in any college. But the business of changing a boy into a man, or, if you please, changing an unlicked cub into a well-trained gentleman, is, on the whole, more simply and certainly done in a good college than anywhere else."

The value of the college is, therefore, greatest in different ways to different people. An eminent educator summarizes them

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as follows: The discipline of the regular studies; the inspiration of friendship; the enrichment of general reading; the culture of association with men of culture and of scholarly atmosphere; special private reading; literary societies.

Not long ago a distinguished college president wrote to fifty representative men to find out what was the best thing their college course had done for them. From the answers of these representative men the prospective college student may learn that college life means infinitely more than so much Latin, so much Greek, so much this, and so much that. Hamilton W. Mabie said that the college taught him how to study, and confirmed his habit of reading. "The greatest thing it can do for a student," he says, "is to confirm his highest thought of life, and to fix in him those habits which will enable him to realize that thought for himself when he gets out from under college influence." Dr. Parkhurst said that one great teacher in his college had done more for him than all other influences. Professor Simon Newcomb said that

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the greatest service of the college to him was in bringing him into contact with educated men and offering him the appliances necessary to promote his studies. Dr. Richard S. Storrs thought that the best thing he found in college life was the intimate contact with fine minds of classmates.

"The moral impulse to laborious lives was probably the best thing we got from college," said President Angell. President Jordan said that the best thing a college, as a rule, does for a young man is to bring him into contact with and under the inspiration of other men of a higher type than he is otherwise likely to meet. Dr. William Hayes Ward put it in this way: "The best thing I received was the encouragement and help that came from good fellowship." President E. Benjamin Andrews said: "The college gave me the ability to work with intensity at any given time, whether with mind or with body, and also the ability on occasion to keep up maximum occupation for a maximum time. I count this power for hard work among the very best results of a liberal education."

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Other answers are similar to these, and their editor draws the inference that "the best thing which the American college does for its graduates is in giving a training which is itself largely derived from personal relationship." The college student is a member of a group, and feels, as a recent writer says, an increased motive to activity from the effect it has on his emotions, and this association gives him an increased power of accomplishing what he wants to do.

Alice Freeman Palmer, formerly president of Wellesley, believes that one of the advantages of sending a girl to college is that she may have a "good time." "There is no other place where between eighteen and twenty-two she is so likely to have a genuine good time. Merely for good times, for romance, for society, college life offers unequalled opportunities. Of course, no idle person can possibly be happy for a day, nor she who makes a business of trying to amuse herself."

Other reasons given by Mrs. Palmer are:
(1) That the statistics in this country and

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in England show that the standard of health is higher among the women who hold college degrees than among any other equal number of the same age and class; (2) ideals of personal character; (3) permanent interests in life; (4) large capacity for usefulness in the world; adding: "If civilization pays, if education is not a mistake, if hearts and brains and souls are more than the dress they wear, then by every interest dear to a Christian republic, by all the hope we have of building finer characters than former generations have produced, give the girls the widest and the highest and the deepest education we have dreamed of, and then regret that it is not better, broader, deeper."

College life is valuable further in this, that it raises a thousand questions which it leaves unanswered. Many of them, most of them, will be answered in later years, but the raising of them is the great thing. It is the difference between a running stream and a stagnant, festering pond.

Again: "The college may never make geniuses out of mediocrity; but it is no

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small or worthless achievement to enable mediocrity to appreciate and make use of the fruits of genius." And this I count as one of the great gifts of education. It gives to even the dullest among us "a sort of chart of the world's great work."

I should at least mention the fact that an important feature of many colleges and universities is the military department, in charge of a United States army officer, and open to young men of proper age, usually 16 to 21. The cadet corps does not interfere with the college studies, and the drill is good mentally and physically for almost every boy. It teaches neatness, promptness, alertness, accuracy, and a spirit of obedience to established authority.

The well-equipped gymnasium, now connected with every good college, is another means of benefit, both to young men and young women. Gymnasium training, under a competent instructor, is usually compulsory with members of the lower classes, and sound bodies are fitted to be the homes of sound minds.

To these reasons should be added the ad-

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vantages of the college literary societies and libraries. In the admirable "How I Was Educated" papers in *The Forum*, more than one writer says that the literary societies were of immense value in teaching him to think, to write, to investigate, and to speak, and in teaching him parliamentary usages, and how to take care of himself in parliamentary tangles. Many a great public speaker has won his spurs in the college literary society, and many a successful statesman has had his first training in political combat at the same forum. In most colleges and universities there are also scientific societies, organizations of students of various departments, and other student societies of a similar character, which add greatly to their social and intellectual life. Dr. E. G. Robinson, formerly President of Brown University, says: "In direct education for the real work of life, no influences of my college days were equal to those of the debating society. It called into use and fastened in my memory what I learned from text-books and in lecture-rooms; it prompted to inquiries and investigations that other-

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wise would never have been made; it stimulated to the exercise of all my intellectual faculties as the set tasks of professors never could."

To the young man or young woman who has access to only a few books, but who has a taste for good reading, the college library offers an inestimable advantage. Thousands of country boys and girls can appreciate the statement of President Angell, when he says, in telling how he was educated: "To us country boys, as we entered upon college life, nothing was more fascinating and more novel and more helpful than the access to well-furnished libraries. The boys who are reared in the neighborhood of libraries can have no appreciation of the sensation which we country lads, whose supply of books had been the most meager imaginable, but whose thirst for reading was insatiable, experienced in being ushered into a large library and told that all these books were now at our service."

It is easy to point out, of course, men and women of great eminence and usefulness who never attended college. The names of

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Franklin and Lincoln are mentioned, and the question is asked, has the college any greater names than these? But, as Theodore Parker says, there will always be men whom nothing can keep uneducated; "men that go forth strong as the sun, and as lonely. Shut out from books and teachers, they have instructors in the birds and beasts, and whole Vatican libraries in the trees and stones." But are you a Franklin or a Lincoln? If so, you can get along without the training of the schools.

Bishop John H. Vincent is often pointed out as a man who has rendered services of the highest sort to the world, but who never went to college. His own testimony ought to be worth something. He speaks of it, as he says, with grief, regret, disappointment, and mortification. "It has been my thorn in the flesh, and I feel the sting of it in the society of college men. By voice, by pen, by example in the ordering of my own son's education, and by the Chautauqua service, I have for many years devoted my energies to the cause of higher education; and I make this statement concerning my rela-

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tion to the college to place myself with the advocates of liberal culture as against the mistaken and mercenary theory of the utilitarian, and thus I make humble protest against the pitiable vanity of those self-educated men who, not content with making boast of personal achievement, deprecate educational advantages which they failed to secure."

III.

OPINIONS OF THE GREAT EDUCATORS.

THE American college is organized for young men and young women of average abilities, and not for fools or geniuses. In order that my readers may have the benefit of the most eminent opinions, I have sought answers from the most distinguished American college presidents and other great educators. The following may be taken, therefore, as the chief reasons of the chief educators why young men and young women of average ability should secure a college course. They were first used in an address before an educational association, and I take the liberty of using them here, hoping that the words of these great educators may inspire young men and young women to the highest ideals of education and life.

They were received in answer to this question: *What, in your opinion, is the chief reason why a young man or young woman of average ability should take a college course?*

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WILLIAM T. HARRIS, *United States Commissioner of Education* — Because a college course gives a survey of human knowledge presented in the light of the unity of all knowledge. Secondary education in high schools and academies does not do this. Elementary education in the common schools still less does this. The secondary and elementary education give fragmentary knowledge, as compared with the college, and the young man of average intellect is made a balanced mind as compared with one who has only the elementary course of instruction. The latter is prone to be carried away by hobbies. Some particular branch gets between him and the sun of all knowledge. Taking the youth at the epoch when he begins to inquire for a first principle as a guide to his practical decisions, the college gives him a compend of human experience. It shows him the verdict of the earliest and latest great thinkers upon the meaning of the world. It gives him the net result of human opinion as to the trend of history. It gathers into one focus the results of the vast labors of specialists in natural science,

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in history, jurisprudence, philology, political science, and moral philosophy. If the college graduate is not acquainted with more than the elements of these multifarious branches of human learning, yet he is all the more impressed by their bearing upon the conduct of life. He sees their function in the totality, although he may not be an expert in the methods of investigation in any one of them.

CHARLES W. ELIOT, *President of Harvard University*—In order that the young man may discover what his powers are, and learn to use them for his own good and the good of others.

TIMOTHY DWIGHT, *President of Yale University*—In my judgment, the fundamental reason why a young man should desire and take a college education is this—that such an education is the best means of developing thought-power in a young man, and making him a thinking man of cultured mind.

FRANCIS J. PATTON, *President of Princeton University*—The strongest reason why a young man should take a college course

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is this—that he should have a higher aim in life than mere money-getting or so-called success—that a man should try to make the most of himself—that he should aim at his highest self-realization. Nowhere has a man such opportunities for broadening himself as in a college.

JACOB GOULD SCHURMAN, *President of Cornell University*—The answer is, because so much of education will make a bigger man of him. It will act on his average intellect like fertilizer on a field of average fertility. It will make his mind more active, his capacity for learning and understanding larger; his judgment of men and the larger political and social movements of mankind sounder and saner. In a word, a college education will at once train and stimulate his faculties, and supply him with a broader basis of knowledge to live upon. It makes more of a man of him. This is the chief value of all education. But incidentally, as it builds him up and makes him a stronger man intellectually, it fits him to do more for the community in which he lives, and to earn more for himself.

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AUSTIN SCOTT, *President of Rutgers College*—If the young man “of average intellect” is sincere in purpose and faithful in effort, the college training will fit him in mind and soul for greater usefulness among his fellow-men, and will give him a larger and finer standard with which to test the questions of life—personal, political, social, and ethical—which will come to him for discussion.

FRANCIS W. PARKER, *Principal of Chicago Normal School*—The only reason why a young man should take a college course, or why he should be educated anywhere, is that he can do more good in the world if he is truly educated. As I understand it, that is what we are here for—to do all the good we can—and we therefore should prepare ourselves by doing good every day.

F. M. McMURRY, *Teachers College, Columbia University*—It seems to me the largest purpose of a college course should be to develop permanent interests in the most important fields of thought; so that, in consequence, one may be energetic and active-minded in those fields, thus securing a high

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degree of happiness for himself, at the same time working for the benefit of others.

E. A. WINSHIP, *Editor Journal of Education, Boston*—I think the college course is now needed by all youth who aspire to leadership in any lines of professional, commercial, mercantile, industrial, or public life as never before, because one must now compete with men of widest scholarship and training. It is certain that in every avenue of competition one must face elaborately-trained and educated men and women. A boy who played old-fashioned baseball would stand as good a chance in a modern football game under the new rules of the game as a "smart" man untrained will in the near future in any line of public activity. What will a man or woman of the future do who can not understand French, German, Spanish, or Italian; who can not understand the technical terms in electricity and other sciences, such as he can have at command if he has had a college training? Twenty years ago there were few who specialized in post-graduate work; to-day as many do this as used to take a first-class college course.

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A youth with a college course has no better education relatively than the graduate of a good common school five or ten years ago.

J. W. TAYLOR, *President of Vassar College*—I should educate the young man or young woman of average ability, because I believe that a thorough training is the best preparation for any line of life to which one may be called; because I think that the impressions and ideals gained in these early years of life have the utmost influence upon all the coming years; because the sources of culture which are thus open to the soul are sure to prove a stimulus and a comfort whatever may come after; because the fuller and larger you can make a life in these early years, the better it must be for all the future. I should not distinguish in any way at this point between the young man and the young woman, unless to say that if you must choose between the two, the young woman ought to have the larger opportunity, because the young man, through the very activities of his life and the larger relations in which he is likely to be thrown, will gain more opportunities for that educa-

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tion which life brings to every intelligent man or woman.

THOMAS J. CONATY, *Rector of the Catholic University of America* — I. If the shortest possible answer to this question is desired, I would say, in one word, *Discipline*.

II. If further explanation is in order, I should observe:

1. The question seems to take for granted that there are various "reasons," but asks for the *chief* reason only. A chief reason may be one that has more force than any other, or it may be one that includes and summarizes all others. It is better to adopt the latter meaning, since college experience is highly complex, and its effects on the student result from many inseparable elements.

2. The words "of average ability" suggest that the young man in question has no decided talent for any particular line of life—literary, professional, or commercial; he is "fairly bright," and wants to know what the best thing is that he can get at college. Under these circumstances I should

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say: (a) College training shows a man what his talent is, and even if that talent be for "business," its development is furthered, not hindered, by college experience. The delay of three or four years, during which a man "might be at work," is more than compensated for by the broadening and balancing which makes the "business man" a *man* in the highest sense, and enables him to meet the responsibilities—personal, social, and political—which success in business inevitably brings. (b) Whatever else is undecided, it is certain that the young man is to be a *citizen*. Fitness for citizenship, especially in a democracy, implies discipline. A disciplined spirit means self-control, respect for the views and rights of others, the power of discerning between sham and reality in what we call "national greatness." Such discipline is what the college offers. (c) For the broader citizenship of the world, which Americans so sadly need, the college prepares a man by enabling him to appreciate what is great and good in other nations, to judge of the past with more calmness, and to gauge the future with more sureness.

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III. If an answer be desired that will indicate briefly these various points of view, I should say: The chief reason why a young man of average ability should take a college course is that he may receive, under the most favorable circumstances, a thorough discipline of mind and will, which shall afford a better knowledge of himself and his fellow-men, and thereby make his own life fuller for humanity.

ANDREW D. WHITE, *formerly President of Cornell University, now United States Ambassador to Germany*—You ask the chief reason why a young man or young woman of average ability should take a college course. I should say that such reason is to be found in the duty of every man and woman to develop his or her best powers as far as circumstances permit. Of course, I could enlarge on this thesis to any extent and add vast numbers of special reasons, but the above seems to me the only answer to your question for which I have time.

CHARLES F. THWING, *President of Western Reserve University*—In my opinion,

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the strongest reason urging a man to take a college course is the enlarging and enrichment of character.

D. C. GILMAN, *President of Johns Hopkins University*—A strong desire for discipline and knowledge would be a strong reason for encouraging a young man to go to college.

NATHANIEL BUTLER, *President of Colby College*—It has been well said that an educated man has a sharp axe in his hand, and an uneducated man a dull axe. I should say that the purpose of a college course is to sharpen the axe to its keenest edge. The value of the college course, in my judgment, is to be found, not chiefly in what the graduate knows, but in what he is and can learn to do. The ideal function of the college is to put the student in the way of making the utmost of himself.

HENRY WADE ROGERS, *President of Northwestern University*—My answer is that it enables him to make the most of himself and multiplies a hundred fold his chances of success.

A. S. DRAPER, *President of the Univer-*

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sity of Illinois — The greatest reason why a young man of average intellect should take a college course, is to the end that he may be safely aggressive among educated people and become fitted for leadership in affairs.

H. M. MACCRACKEN, *Chancellor of New York University* — The chief reason why a young man, even if possessed of but average intellect, should take a college course, if the way opens to him, is that if he do his work faithfully he will possess a better disciplined mind for whatever work of life he may turn his attention to, whether artisan, farmer, physician, or what not.

M. W. STRYKER, *President of Hamilton College* — The strongest reason why "the average young man" should, if possible, take a college course is, that rightly taken it will make him far more than an average man in intellectual sympathies, in mental horizon, and in practical effectiveness.

JAMES H. CANFIELD, *President of Ohio State University* — In my opinion, the strongest reason why a young man of average intellect should take a college course is that it tends so readily and so immediately

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to put him in possession of his faculties and powers, to give him a wider and a broader horizon, to make him more thoroughly master of himself, and above all to enable him to stand outside of himself and see himself in his true proportions and true relations to the world.

CHARLES A. SCHAEFFER, *late President of the State University of Iowa* — I believe that the young man of average intellect should take a college course, because "the pen is mightier than the sword," and the history of the world's progress is the record of the triumph of the educated mind over matter.

R. H. JESSE, *President of the University of the State of Missouri* — It is estimated that of all the young men that have graduated in this country from colleges, one out of every forty has reached honorable distinction, while of those who have not graduated from colleges, only one in ten thousand has reached distinction. Colleges are not meant for men of phenomenal genius, nor for idiots, but for those who come between these extremes. It is the best in-

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stitution that the will of man has yet invented for securing to young men of average ability success mentally, morally, physically, and financially in life.

WILLIAM L. WILSON, *President of Washington and Lee University* — You ask me to tell you "What, in my opinion, is the chief reason why a young man of average intellect should take a college course." Perhaps the sententious answer would be, just because he is of average intellect. Extraordinary intellect, which is exceptional, may win success and power by its own strength and impulse. The great mass of young men develop character and mental force, and gather knowledge by the methods, aids, and discipline, which human wisdom has, through centuries of experience, slowly perfected and shaped. Those methods are to-day embodied in the instruction of our best colleges, and, thanks to private endowment or to State aid, can be availed of at a very small fraction of their cost. Education, in the college sense of the word, was never so essential to social position and to effective work in mechanical

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or professional occupations as it is to-day. It lifts men to a higher plane in society, while it fits them for higher and better-paid service. Its ends are (1) the building up of sound moral character; (2) the acquisition of thorough mastery over mind and body, so that the powers of either may be directed at will to the accomplishment of needful and difficult tasks; and (3) the accumulation of knowledge, which includes not only results, but acquaintance with the best methods of reaching results.

W. H. PAYNE, *Chancellor of the University of Nashville* — Why should young men go to college? For the same reason that crude ores should be assayed—to discover and determine their qualities, to ascertain what they are good for, to make them marketable and useful. The world is full of misfits and failures, and very many of these cases are due to the fact that men choose their vocations before their several tastes and abilities have been developed and ascertained by discipline and study. There is many a man at the plow who would do the world a royal service in the pulpit or at

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the bar; and many a man is making a vain attempt at preaching or pleading whose natural vocation is that of an artisan. The early choice of a vocation, before the natural aptitudes have been brought to light by systematic study, is a profound mistake. All education should first be of the liberal type, simply humane, addressed to the man as a whole, and designed to develop the potential into the actual. After that, it may be technical, addressed to man as an instrument, and fitting him for the special vocation to which he is called by his real tastes and powers. It is every man's duty, as a preparation for complete living, to sum up in himself, so far as study will enable him to do it, the wisdom and virtue of the generations that have preceded him, and to this end, the opportunities offered by a good college are a necessity.

CHAS. C. HARRISON, *Provost of the University of Pennsylvania*—A college course represents the most effective, and in expenditure of time, money, and energy, the most economical method of securing the knowledge and mental discipline which are

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essential, in this age, to the highest success in business, professional, or social life. Large measures of such success are attained by men who have had no such training. But it is safe to say that with such advantages, the same energy and ability would have reached a still higher point.

WILLIAM RAINEY HARPER, *President of the University of Chicago*—I would say that a young man or young woman of average ability, in these days, should take a college course, if practicable, for the reason that the advance of world knowledge is so widespread that, in order to hold one's own, to be the best, and do the best, it is necessary to get just as much education as possible. Under the same relative conditions, a young man needs the higher education who would not have needed it two generations since.

MARTIN KELLOGG, *President of the University of California*—If all conditions are favorable, it can hardly be doubted, First, that one should acquire knowledge and mental growth so far as it is practicable; and Second, that this can best be done in a community of students, under the guidance of

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skilled teachers, and with the advantages of good libraries, laboratories, etc.

JAMES B. ANGELL, *President of the University of Michigan*—The chief reason why one should take a college course is to make him more of a man.

CHARLES ELIOT NORTON, *Professor of the History of Art in Harvard University*—The end of education is to enable a man to make the best of himself; all other ends are included in this. A well-chosen course of study in college affords him opportunities of self-culture which he is not likely otherwise to obtain.

RICHARD G. BOONE, *President of the State Normal College of Michigan*—(1) If by a college education is meant scholarship only or chiefly, its utility to a man of average ability may be questioned. The knowledge might have little application to the career such a man would follow. (2) The first value of a course in college to any man, of whatever ability, is the broadening of his own life through multiplying its opportunities for living on higher planes. (3) A high value of such a course is the increased

effectiveness which accompanies all real education. One young man in every 200 in this country is college bred. But of all the highest offices in church and state for 150 years, 58 per cent, or 116 in every 200, are held by college-bred men. (4) The man of first-rate powers might succeed fairly without such institutional aids; but the man of average ability only needs every such reinforcement he can use.

CHARLES W. DABNEY, JR., *President of the University of Tennessee* — Every young person should take a college course for the sake of the liberal education it gives; but the young person of moderate ability needs this course most of all. Young persons of special talents will be greatly improved and rounded out by a liberal education. If they do not take it, they become more and more one-sided the older they grow. But such persons are apt to be happy with their hobbies and successful, in a way, even without a college course. It is the young men and young women of average ability, possessing good common sense and industry, who are most improved by a college course,

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and make the happiest and most useful citizens in the end. Persons of average ability are the best material in the world to make good, useful citizens out of. The greatest geniuses are the people who have the genius for work. Again, such young persons should take a college course because it is the only way to qualify themselves to climb up out of the monotonous, dead-sea-level of mediocre humanity. Such people, without a liberal education, form the great army of our industrial or commercial slaves. They are the "hewers of wood and drawers of water" for the capitalists or the captains-general of the professions and of trade. They make our great body of clerks, book-keepers, agents, and drummers — useful and oftentimes happy men and women, but tied down to humble careers for the want of a liberal education. Thirdly, young men of average ability should go to college because they can there best develop and strengthen their God-given powers. A college education is the only true preparation for a worthy life. The culture and discipline of the college aim to develop all

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the powers of the intellect, heart, and body, truly and equally. As Huxley says: "That man has had a liberal education whose body has been so trained in youth that it is the ready servant of his will, and does with ease and pleasure all that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all of its parts of equal strength and in smooth running order, ready, like a steam engine, to be turned to any kind of work and to spin the gossamers, as well as forge the anchors, of the mind; whose mind is stored with the knowledge of the great fundamental truths of nature and of the laws of her operations; one who—no stunted ascetic—is full of life and fire, but whose passions have been trained to come to heel by a vigorous will, the servant of a tender conscience; one who has learned to love all beauty, whether of nature or of art, to hate all vileness and to esteem others as himself." The true college aims to make a man of this type. Every boy and girl should strive, first of all, to get this liberal education, and make it the foundation of their professional, technical or business training.

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J. H. KIRKLAND, *Chancellor of Vanderbilt University*—I consider a college education the very best preparation that a young man of average ability can have for life. This is, I think, shown by all the experience of the past.

CHARLES KENDALL ADAMS, *President of the University of Wisconsin*—In a general way, I should say that the chief reason why a young man of average ability should take a college course, is that he may know more, and consequently better do the work of life. In addition to this, he forms an acquaintance with men, how to deal with them, and is for that reason also more likely to succeed than he would be without such an education.

E. BENJAMIN ANDREWS, *Superintendent of the Chicago Public Schools, and formerly President of Brown University*—(1) To add to the proper and legitimate enjoyment of life. (2) To develop his or her powers. (3) To make him or her more useful in life.

LESTER F. WARD, *Curator Department of Fossil Plants, Smithsonian Institution*—

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There are so many reasons why a young man should take a college course, if he can, that I could scarcely enumerate them. A college course ought to mean a good education; and as matters are now, a man with an education stands about ten chances of success where a man without an education has one chance. So much for the practical side. But this ought not to be the chief argument. Knowledge is valuable for its own sake, and well worth the effort and sacrifice in getting it. There is no use trying to elaborate this idea. It is a truism, and yet I have written three books chiefly to show the use of knowledge.

D. B. PURINTON, *President of Denison University* — I should say that a college course finds its chief justification in its power to develop personal character. Personality is the distinguishing possession of man. But personality in the race is nothing more than the aggregate of individual personalities. What these are, therefore, is of the utmost value, both to themselves and to the race. Intelligence and will are the essential elements of personality. These

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elements may be developed in various ways, but chiefly by the apprehension and appropriation of truth. For this purpose all truths are valuable, but are not equally so. The college course in a good institution embodies an aggregation of such truths as, according to a consensus of opinion among wise men of all ages, have shown themselves specially conducive to the development of a pure and powerful personality. Such a course, therefore, offers the best available means of right self-development. He who would make the most and best of himself possible in this age cannot afford to neglect the advantages of college life.

NICHOLAS MURRAY BUTLER, *Professor of Philosophy and Education in Columbia University* — One conclusive reason why, in my judgment, a young man of average ability should take a college course is that he may have an opportunity to obtain an insight into the world's culture and the study of nature from that comparative and reflective point of view that is only possible to one who has come to the age at which a college course is usually entered upon, and

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by so doing may lay the basis for an intellectual enjoyment and development that will last through life, and make him a sharer in the realities of human achievement and human experience.

B. A. HINSDALE, *Professor of the Science and the Art of Teaching in the University of Michigan*—It was once the fashion to state the end of education in terms of knowledge, then it became the fashion to state it in terms of development, power, or culture, and now it is common to state it in terms of society. Looking at your question from the first of these points of view, the answer would be, the young man or woman should go to college for the sake of acquiring knowledge or receiving instruction. Answered from the second point of view, it would be, that he or she should go for the purpose of receiving the development or cultivation that the college provides. In the third place, the answer would be, the young man or young woman should take a college course in order to receive that preparation that he needs to fit him for his place in the world, or to adapt

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him to his material and spiritual environment. Properly speaking, I do not regard these answers as exclusive, but rather as inclusive, one of another. I do not know that I have any particular choice, provided I am allowed to define "knowledge," "development," and "social functions and relations."

SETH LOW, *President of Columbia University*—Some of the advantages to be expected from a college education are easily stated. Such an education ought to give a man perspective by enabling him to estimate the present in the light of the past. It ought to strengthen his mind by exercising and disciplining his powers; and it ought to broaden his outlook by enabling him to know something, at least, of many branches of knowledge. In a word, it ought to make a man capable of filling a larger place in the world in any walk in life for which his talents fit him than he would fill without such an education.

DAVID STARR JORDAN, *President of Leland Stanford Junior University*—The whole of your life has been spent in your

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own company, and only the educated man is good company to himself. Only the man who is trained to help himself can be helpful to others.

B. P. RAYMOND, *President of Wesleyan University*—First, because a college course will make the average man more to himself, more to his family, more to the State, the church, and the world. If there were nothing but material considerations—the making of money, it is quite possible that many men would make just as much money, or even more, without as with a college education; but there are so many other considerations and values that enter into life that it seems to me a great multitude of men of average intellect ought to take a college education. How much our age needs the man of finer culture and large views! They are needed in every town, church, and in every relationship of life.

W. F. WARREN, *President of Boston University*—In my opinion, the strongest reason why a man should desire to take a college course is, that in a well ordered

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Christian college he finds the most and best helps in the line of accomplishing his divine calling as a deathless creature of God.

WILLIAM E. BOGGS, *Chancellor of the University of Georgia*—In my opinion, the best reason for taking a college course is that more than anything else it will develop in their fullness and symmetry those powers which God has bestowed upon young men, and thus do more than any human device beside it can effect to make one a complete man.

FRANKLIN CARTER, *President of Williams College*—A young man of average intellect should take a college course in order that he may, by increasing his power to render services to his fellow-men, also add to his own happiness.

GEORGE E. MACLEAN, *Chancellor of the University of Nebraska*—The primal reason, in my judgment, why a young man of average intellect should take a college course is that every one of us should make the most of himself, in order to do the utmost good to his fellow-men, and ultimately to be

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fitted to glorify God by having the largest possible apprehension of Him and His universe.

CYRUS NORTHRUP, *President of the University of Minnesota*—Under ordinary conditions a college course will make a man master of his own powers better than any other training, and will thus enable him to do more for himself and more for the world than he otherwise could.

E. E. WHITE, *formerly President of Purdue University, and Ex-Superintendent of the Cincinnati Public Schools*—There are many reasons for taking a college course, if a young person has the ability and can secure the necessary means. Such an education not only promotes his success in the work of life, whether industrial or professional, but it increases his influence for good in all the relations of life, and multiplies and ennobles his enjoyments. Life is richer and more satisfactory to the educated man than to the uneducated. Education not only enriches the common pleasures of life, but it opens up new sources of enjoyment, and this is increasingly true as civilization ad-

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vances. Anything that makes human life richer and nobler possesses high value. It may be added, that success in all industrial and professional pursuits is increasingly demanding special preparation, and the wider and higher the general education the more fruitful the special training. The young man who has a college education is prepared to make a choice of his occupation, and many doors are open to him.

L. CLARK SEELYE, *President of Smith College*—The chief reason why a young woman of average ability should take a college course is, to gain most surely and quickly the truest knowledge of herself and the world in which she lives, in order that she may become the perfect woman she was designed to be.

W. E. WATERS, *President of Wells College*—The reason why a young woman of average ability should take a college course is no new one, and is substantially the same as when Mary Lyon interested herself in that labor out of which grew Holyoke College, and, indeed, the same as that which led to the founding of men's colleges, to wit:

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to fit the student for conditions in life which she is to meet, in a way for which she will be held responsible. It is to train her impulses to act under intelligent guidance, to enable her to think her way out clearly in problems which it is coming to her lot to help in the solution of, and to make her sympathies go hand in hand with a well-balanced and intelligent and discerning way of looking at things. Many young women simply make a training school of their college in order to go into teaching; even in that purpose they do not fail to reap the advantages the college meant to give them, for women of our colleges make undoubtedly the best female teachers.

MERRILL E. GATES, *formerly President of Amherst College*—In these days of free schools and ample opportunities, the question is not, "Why should this young man go to college?" but, "Why should he not go to college?" The parent who can open the way for his son to secure a liberal education has no more right to decline to do so than he would have to tie the boy's right arm fast to his side and let it wither, or to

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refuse to give his son healthful nutriment. And the assertion that a young man can make more money by the time he is thirty if he goes into business at fifteen, than he can if he goes to college, is not a sufficient reason for narrowing that young man's life by the early arrest of the process of education. Suppose that a man of wealth were to make this offer to the father of a healthy boy of fourteen: "Strap your son's right arm to his side and keep it there till he is twenty-five years old, letting the arm wither, and I will give him ten thousand dollars — more than he could earn if he were to work steadily from now until he is twenty-five." With what indignation would the parent reject such an offer! Is the development of a young man's intellectual and moral powers a matter of less importance than the development of his bodily powers? The experience of life and the revealed teaching of God place a sublime emphasis upon the cultivation of the knowing powers, that a trained intelligence and quickened conscience may rightly direct the power of will in a man's life work.

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GEORGE C. CHASE, *President of Bates College*—In my judgment, “the chief reason why a young man of average ability should take a college course” is this: A college course is the most effective means yet devised for aiding a young man to convert his best potential self into his actual self—for helping him to understand the true meaning of his own life and its relation to the world, and to express this meaning in his character, his plans, and his acts.

JOHN HENRY BARROWS, *President of Oberlin College*—I would say, in a word, that the chief reason why a young person of average ability should take a college course is that thereby he gets, in the best way, the possession of himself—his better, fuller, stronger self. He enlarges, at a time when his nature is elastic and undeveloped, the bounds of his personal vitality.

AGNES IRWIN, *Dean of Radcliffe College*—The question you ask me, “What is the chief reason why a young woman of average ability should take a college course?” is not difficult to answer from my point of view. The chief reason, to my mind,

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would be that the college course would make her more of a person—a better woman, morally, intellectually, socially, in the broad sense—and therefore better spiritually — better in every sense. If she were that rare thing, a born student, she could hardly hope to get out of college the good teaching and the intellectual companionship she could get in college; if she were compelled to earn her living, she would be well trained in college for that purpose; to many women college gives chances and opportunities they could not have had elsewhere.

IV.

CONCLUSION OF THE WHOLE MATTER.

WHEN all of the reasons have been considered, one thought stands above all the rest. The greatest good which can come into any human life through this process of education is a personal richness and beauty of life which can come in no other way. For a dollar you can buy a cyclopedia which contains more facts than you can learn in any course in any college. Some men are fortunate enough to make in a single speculation more money than a college president earns in years. Some women by accident of birth or riches move in society circles which are forever closed against the most cultivated and refined women who do not have these advantages of birth or fortune. A piece of machinery is more systematic and self-poised than the best disciplined mind in any school. The facts of history, mathematics, and Latin learned may be forgotten, but the supreme

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gift of education — a larger, richer, and more beautiful life — will live forever. Not so much what he seems to the world to be, but rather what the world and human life seem to him to be. Please notice this distinction. The failure to make it leads us to false views of the ends and purposes of education. It is a truth which, had I the eloquence, I would burn upon your hearts and minds so deep that the wash of the world through all the years could never wholly wear it away; this thought, that education is not to make us seem to be greater to the world, but that the world and all life and all eternity may seem greater and richer and more beautiful to us.

Take two young men — one of them has money and his family is respected. He is learned only in the lore of neckties and cigarettes. He has no education beyond the lower grades of the common school, because he was the darling of his father and mother and did as he pleased. He can wear good clothes and spend money, and he is looked upon as a fortunate young fellow. But what is his outlook upon life? What

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can it be? He may have put furniture into his house, but how poor and barren is the furniture of his mind! How does this marvelous and mysterious thing called life seem to him? Human life, deep as the ocean, awful as the wrath of God, sweet as His love, beautiful as a woman's face, fragrant as a garden of lilies, rich with the gifts of countless ages, and wrapped about with the incense of sacrifices, millions upon millions, since man first rose far enough above the beast to deny himself for his brother.

And the great book of nature — how can he read it? For he has not learned its alphabet. When he sees stratum upon stratum of rocks in these old hills, dipping and turning and twisting, but each layer keeping always its proper position, what story do they tell to him? What story of the birth-throes of the world? When at night he sees the candles of heaven — does his mind, knowing something of their laws and their movements, follow them in their courses through infinite space? Can he comprehend the stars of the Milky Way, as

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thick as the flakes in a snow storm, and realize that our world is one of them and that they are our neighbors? To the astronomer, the words infinite love, infinite patience, infinite peace, eternal life, have a larger and deeper meaning. His life is enriched and beautified thereby — for whatever we think upon becomes a part of us.

When this ignorant young man with the good clothes walks through the field, what story do the brier and the tree and the robin and the cattle on the hill tell to him? Does he realize that they are his brothers — aye, his brothers, even to the thorn that tears his glove — brothers by a law which we do not fully understand, but which we feel to be true, a law which has worked through infinite ages in God's great school, shaping all things as they are, and making everything in the universe akin to everything else?

When he strolls into your court house and hears the judge hand down a decision, does he realize that the Romans centuries ago made that law, the English modified it, and the Americans use it? Or does he

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think that a ward political convention thought it out? When he prates glibly of liberty do his thoughts go back to that little rocky country on the Mediterranean where the idea of "liberty" was first fully conceived? When he sees a piece of statuary, does he realize that the artists of that same old nation on the Mediterranean made that piece of statuary possible to-day? When he goes to the theater to see "Hamlet," is his mind flooded with light from the suns that rose in England in the glorious days of good Queen Bess, and all his life made brighter and richer because of the light that has come to him from those great orbs, or is the Melancholy Dane to him a lunatic indeed? Having eyes he sees not, and having ears he hears not the great beauties and the great riches of the world. I repeat, he may seem to the world to be prosperous and fortunate, but that is not the question. The question is, what do the world and life seem to him?

Take the other young man. He may not have much money, but he has managed to enrich and beautify his life with a college

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course and much reading. Everything in the universe has a different meaning to him, though he may have forgotten most of the facts learned in college. His mind has been transformed by the thoughts which have passed through it. Why does the good housewife take the musty garment out of the wardrobe and hang it in the sweet May sunshine and the sweet May breeze? Does she expect all of the sunshine and all of the breeze which fill its meshes to remain there forever? Nay, but because by the very act of passing through it the sunshine and the breeze sweeten and purify it. Even so, no one can study, for example, the old' Greek language and literature and art without being made better thereby, though he may forget how to read the language itself, and forget the names of the marbles which Phidias wrought and the titles of the plays which Sophocles wrote. Their sunshine and their breeze have passed through his life. The same is true in some degree of the study of any high subject.

The man or woman who lives the intellectual life, who has for his friends the phi-

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losophers and the sages, who sometimes climbs to the starlit heights with Athenian sage and Judean seer; who studies electricity, and thinks Edison's thoughts after him; who studies engineering, and sees how the laws of the universe are illustrated in the curve of a railroad track or the truss of a bridge; who studies geology, and sees that the trilobite or the fossil fern is a letter in the alphabet of God's great book of Nature; who studies music and poetry, and hears with his own ears the morning and evening stars singing together; who studies ethics, and sociology, and political economy, and learns that what every human being does affects every other human being in the world; who studies the science of religion, and learns that in every island of the sea, and in every corner of every continent, men and women build altars to the Divinity, and, "like children crying in the night," reach out trembling hands for help and guidance — such a one learns to look upon the world with other eyes, to hear with other ears, and to be moved by another heart. He may not appear to those about him any better off or

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any more fortunate than the man who has not even heard that these things exist, but he is richer, he is more fortunate, a thousand fold.

“Better fifty years of Europe than a cycle of Cathay;” better a year of culture, and knowledge, and love, than four score and ten of a life shut about by a high wall of ignorance and narrowness, into which the sunshine of an intellectual sympathy can not fall, and through which its breezes can not blow.

You perceive that this is the true practical education about which we hear so much. That which brings to its owner something of inestimable value is certainly of practical benefit. The firm faith of the dying servant of God is not a salable commodity, but that faith is of more value to him, more practical value to him, than all the banks in his town. The richness and beauty and strength which all true education puts into life are not salable commodities. The raw and blatant world, which worships machinery and politics and sensationalism, would probably not buy them if it could, but they

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are of more real, practical value than anything else we have in this fair land.

Bishop Potter says: "The time will never come when a man who has not merely learned certain chemical combinations so that he can manufacture fertilizers, or certain mathematical combinations so that he can build a railroad, but has also learned what made a little peninsula in the Adriatic the mistress of the world, or how Roman law became the basis of the jurisprudence of Christendom, or how the fall of empires was foreshadowed in the Republic of Plato, will not be in every highest sense the master of him who has not. He may not be as rich, as adroit, as aggressive, or apparently as successful. He may be overlooked or forgotten in the mad scramble for place or power, or in the vulgar contentions of political conventions. But sooner or later will come the moment when inferior men, helpless and groping in their ignorance, will be compelled to listen to him."

What then is the conclusion to be reached? If education—the right sort of education—makes us better men and women; happier,

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broader, deeper, higher, and finer, and therefore capable of doing more good in the world, and capable of making others better, happier, broader, deeper, higher, and finer, we are driven to this conclusion: that it is as much our duty to be educated as it is to be honest. No man has any more right to deprive his children of education than he has to steal from them their daily bread. You will agree with me, I think, that we have no higher or diviner duty than to do good in the world.

If, then, it is our chief business in the world to help our fellows, it is our chief duty to so equip ourselves that we can best serve them. The old and beautiful parable of the talents might find a fitting application here. He that burieth his talent is an unprofitable servant indeed, and there is no place for him except in outer darkness, created by himself.

This view of the personal worth of education may seem to you selfish, but it is the very foundation of altruism. How can you feed your neighbor when your own barn is empty? How can you inspire

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others when there is no fire on your own altar? How can you lend a helping hand when your own arm is not trained? I have put the good that the educated man can do to others as of secondary importance, for the plain reason that he must first have the good himself before he can give it to others.

But the young man or the young woman says, "Education is a good thing, of course, but I have no money." What do you want with money, if you have youth and health? They are better than a national bank.

Youth is the period when we own the world and the fullness thereof. Youth, like Napoleon, sees the world and proceeds to conquer it. Youth, that stands like John on the Isle of Patmos, and sees apocalypse after apocalypse. Youth, that sees mountains and dares to climb them, stone walls and dares to beat them down, chasms and dares to bridge them, fair ladies and dares to win them. Youth, that builds castles in the air and soars up to them on radiant wings. Youth, that here at the beginning of the twentieth century has all history and all lands for its demesne, though

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it may live in a cottage or a cabin. It has for its birthright every discovery, every invention, every conquest, and every sacrifice since the world began. Youth, for whom the cave-dwellers made their rude implements of stone, as they groped their way in the dawn of human evolution. Youth, for whom Shakespeare wrote, for whom Newton and Kepler and Edison solved the mysteries of the world, and for whom the twentieth century is getting ready to open its golden gates of promise. The dynamic force that is wrapped up in a young life is immeasurable. The days are strings of pearls, the warm blood that flows through the veins is a stream of gold, and every opportunity that crowns the young life is a coronet of diamonds.

The most sublime sight in the world is that of a young man or young woman fighting his way or her way up from the pit of ignorance to the sunlit heights; fighting in the teeth of what seems to be fate; fighting against poverty and heredity and environment; fighting destiny itself, beating it down inch by inch. Reading

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this little book there will be some who are making this fight for high ideals—a glorious fight, although everything in the world seems to be against them. In the midst of such struggles as these—battles which the historian never sees or hears—one might well crave the gift of eloquence to describe them. I can only bid you “look abroad and see to what fair countries you are bound.”

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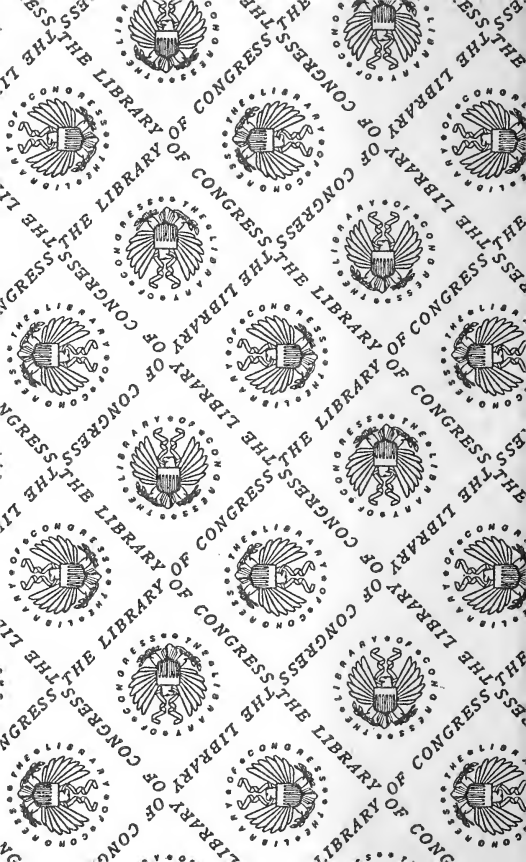
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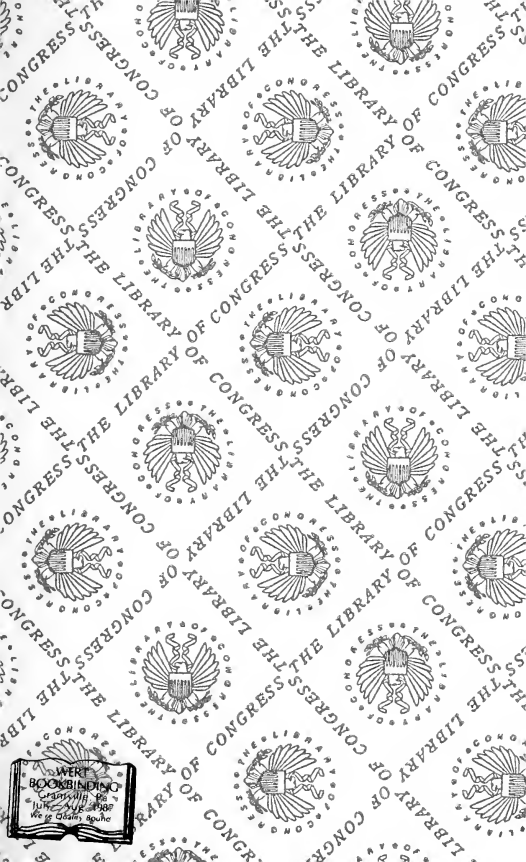
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